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THE CONVERTED CATHOLIC

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FAITH AND A SAVIOR

THE PROTESTANT ETHIC

HITLER'S FIGHT AGAINST THE CHURCHES

FOUR CENTURIES OF JESUITISM

PAX AMERICANA

December, 1940

229 WEST 48TH ST.
NEW YORK CITY

THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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... THE ...

CONVERTED CATHOLIC

"When thou art converted, strengthen thy brethren."—Luke xviii: 32.

Vol. XLVI

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FAITH AND A SAVIOR

CHRISTMAS comes again this month to a world without peace and goodwill among men. It ends this "red year" of 1940 which, for rapidity of world-changes, soul-rending upheavals, death, terror and destruction, has perhaps never been equalled in the world's history. Millions of hapless humans have been rendered homeless; children have been torn from their parents and scattered over the face of the earth; aerial fleets have made rubbish of some of Europe's largest cities.

The shadow of the monster Fascism has even stretched across the Atlantic and the stench of his breath has sullied the fair shores of America. In defense of democracy and our American way of life, the United States, though nominally at peace, has been obliged to register over sixteen millions of its citizens for compulsory military training. Our principles of government, politics, economics, even religion, are being sorely tested in the crucible of suffering and sacrifice. And it is by the measure of suffering and sacrifice that the lasting worth of these principles will alone be estimated.

Everywhere there is the cry for a savior. In fascist countries the "Leader," the Dictator, a man no different from other men, has been accepted as their only savior. There the faith of people is centered in human might and human working. In democratic countries no such faith in human working can save us. Democracy, with its culture of life and religion rooted in spiritual conceptions, must look beyond everything human to a power that transcends the power of man to save and to continue the decent way of life. To the herald angels over the hills of Bethlehem democracy must listen: "*Behold, there is born unto you a Savior, who is Christ the Lord!*"

EDITORIAL NOTES AND COMMENTS

THE CONVERTED CATHOLIC for 1941 appeals to all its readers for support to increase its circulation. The best service our friends can render us is to renew their own subscriptions and send us one or more subscriptions for their friends. The magazine has done incalculable good, and our readers can be sharers in the work by sustaining it and increasing its circulation.

USE ENCLOSED CHRISTMAS SUBSCRIPTION CARD

VALE ATQUE AVE

THIS MONTH rounds out the first year of **THE CONVERTED CATHOLIC** as revived last January. With our ten issues we have supplied our subscribers for one dollar with a 300-page book of valuable information that time will not render less important. It has been a year that shook the world, especially from our liberal, democratic point of view, to its very foundations. All the evil spectres of the past, which we believed had been laid forever, have risen up again to dispute our American way of life. Authoritarianism in religious and civil affairs, secret concordats, union of church and state, all the brutalities and barbarisms of medievalism have again become active.

Five more free countries were invaded and Nazified during 1940. Britain, the last outpost of democracy in Europe, is still being mercilessly besieged by modern warfare's most brutal methods. The year's blackest month

was June, when France's democracy completely collapsed under the onslaught of Nazi-fascist frightfulness. To most minds, which connect modern progress with the French Revolution and the Protestant Reformation, the disaster to France seemed to signal a forced march back to the Middle Ages. The ultramontanism of Jesuit Catholicism has been restored to power in France.

In gauging the rôle of the church of Rome in the events that have transpired this past year, **THE CONVERTED CATHOLIC** has never overstated its information and analyses. We even purposely soft-pedalled what we had to say in our first issues, for fear that over-tolerant Americans would think incredible the things that have since become so painfully evident. They shall begin the new year better informed and, let us hope, more vigilant and on the alert for what is still to come.

A THOUSAND TO ONE

THE MOST STARTLING item in the statistics published about the Jesuits in this 400th year of their existence is that they edit more than one thousand magazines—one to every 26 members in the order throughout the world—to say nothing of their countless books and brochures. The effects of such a flood of newsprint, unified and concentrated on an unalterable plan of action conceived 400 years ago, can well be imagined. The immediate effect is on the policy and opinion of the rest of the Catholic press, which takes its lead from the Jesuits. To this end they entitle one of their magazines *The Catholic Mind*. The whole body of Catholic laity is thus kept in line with Jesuit-Vatican policy, and the sum total of the pressure is felt in turn in every newspaper office of the secular press.

THE CONVERTED CATHOLIC consoles itself with the thought of David before Goliath!

OPEN CONFESSION

THE LOWER Catholic clergy were recently polled by their Jesuit overseers on the question if and why anti-Catholic feeling is growing in the United States. The replies should amaze even readers of THE CONVERTED CATHOLIC. They would be branded as "bigoted" by many, had they come from any other source but the pens of officiating Catholic priests.

Elsewhere in this issue will be found a summary of the answers to this Jesuit poll of the secular Catholic clergy. It will be noted that many of our former brother-priests on the inside of the

fence feel very much as we do about the conduct of their church. They list the following as some of the main reasons why Americans fear and look askance at Catholicism today: Catholic anti-Semitism; the favoring of intolerance and force over justice and human liberty by prominent Catholics here and abroad; the scandal of corrupt Catholic politicians; identification of Catholicism with Nazi-Fascism; the intimate relationship between priests and unscrupulous politicians; the control of the Chicago Democratic Convention by the disreputable Kelly-Nash-Hague machine.

These admissions are conclusive proof of our contention that the policies of the controlling powers in the Catholic church, here and abroad, are foreign, and not even in accord with what sincere Catholic priests and people in America would desire if left to themselves.

PAX AMERICANA

PEACE must some day follow this war. But victory for the authoritarian regimes would mean a peace worse than death—a regimented peace, a peace in chains. Peace, to bring happiness and prosperity to the world, must be a free peace, allowing free association among nations, guarantee individuals the right to worship with a free conscience, to study with a free mind, to hold minority opinions and express and publish them freely—a peace, in short, which guarantees to everyone the God-given right to life, liberty and the pursuit of happiness.

It is for these glorious principles that the word *America* stands; these

principles—not so much the territory contained within our geographical boundaries—really make America. Under America's principles alone can western civilization continue to progress. A *Pax Fascista* would mean the restoration of despotism in matters religious and political. Amerocracy is the world's only hope—sustained by a *Pax Americana*.

FASCISM OR SCHISM

PRESSURE of Protestant opinion has not been without good effect upon some sincerely American Catholics in this country. A hopeful sign was the recent statement of a group of 60 'left-wing' Catholics, including 12 clergymen, publicly condemning Hitlerism and pledging support of "every prudent and effective effort" by the government of the United States to aid Britain. Sensing imminent danger to American democracy, this group of Catholics stated that they are willing to overlook their traditional enmity to Protestant England and declared: "Whatever some of us may feel concerning the actions of England in the past, her defeat in the present war will

mean the triumph of those who would usurp the things of God."

Similar statements of loyalty to American ideals in the past by this same group of Catholic well-wishers failed, however, to halt official Catholic support of Fascism abroad and of profascist activities in this country. Fear of schism, no doubt, deters aggressive action that would run counter to the determined policies of the higher-ups in their church. But fear of the fate suffered by similar 'left-wing' Catholic groups in European countries should stir them to run any risk in opposing Catholic support of Fascism. With or without the Catholics, the people of the United States will aid England; it is the duty of Catholics in America to see to it that their church cease to aid Fascism—even at the risk of schism. They should choose at once between the defense of democracy and the unity of their church.

"It has always been thus:

*'When Caesar lends his hand to Peter,
From that fast grip trickles human blood'*"

—Benito Mussolini, in *John Hus*, p. 56.

Bound Volumes of THE CONVERTED CATHOLIC for 1940

SCARCITY of copies of "The Converted Catholic" for January and February will reduce the number of bound copies for 1940 at our disposal to a mere 25. The volume will make a book of 300 pages of information that will always be valuable. We offer these 25 volumes, as long as they last, for \$5.00 each—or what have you. Proceeds to help us expand in 1941.

THE PROTESTANT ETHIC

NOBODY DENIES that what we know as our American way of life is founded on the Protestant ethic—free conscience, free religion, free press, free speech, free education, separation of church and state. Whether many like it or not, democracy, individualism, even capitalism, are logical results of the Protestant Reformation. Revolution also is another effect of the Protestant concept of human progress. The French and American Revolutions, which repudiated the rule of kings by divine right in the civil order, could not have happened if men's minds had not been previously liberated by revolt against the divine right of popes to decree salvation and damnation in the spiritual order. It cannot be too often stressed that all world changes have a religious basis.

Opposed to this Protestant ethic is the ethic of Roman Catholicism, or what is called "Catholic culture". It is reactionary and conservative, authoritarian and restrictive. It holds that truth is only *behind* us, and that there should be no attempt made to deviate from what has already been decreed in church and state by the powers that *were*. It must thus always go backward, never forward. It is consequently opposed to any kind of experimentation. Its trend is ever backward—back to the papacy's fixed code of morals, back to the medieval guild system (corporatism) in economics, back to the concentration of power in individuals, to a hierarchical structure of society.

On the other hand, the rights of man, egalitarian democracy, diversity of religious opinions, representative government, no fixed, unalterable system of political and social control, the equality of man, no limit to experiential research looking towards the further progress and liberation of man-

kind—all of these have a Protestant foundation; they are sustained by the Protestant ethic and anathematized by intransigent Catholicism and Nazi-Fascism. The "new order" which they are now fighting to impose upon the world at large is really the old order of religious and civil authoritarianism with a new label.

The Jesuit Father F. X. Talbot put it all neatly and frankly when he declared:*

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the republic has been predominantly non-Catholic. It has given the complexion to the country, entered our legislation, sociology and economics, is the basis of our commerce and industry and, in fact, has formed a great part of the American people. For 150 years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all."

The Protestant ethic rests on the fact of man's realization of his inborn right to direct access to God, the source of all power and authority. It was the re-assertion of this by the priest-reformers of the sixteenth century that has changed the course of human conduct during the past four centuries. Once men were freed from the authoritarianism of popes and kings they were thrown back directly upon the power of God alone as manifested through the individual conscience. All thus became

* In the N. Y. World, Dec. 14, 1930.

equal before God, since God is no respecter of persons. The democracy which resulted is really a theocracy as it was first set up at Geneva by Calvin. For this reason democracy and Protestantism are idealisms. Their orbit is as vast as the power of God by which they are directly moved. Their freedom of action and experimentation is therefore limitless; it is bounded by no ptolemaic sky set by human authority as the *ne plus ultra* of human thought and aspiration.

The conflict now raging in the world is between these two systems of culture, these two "ethics" of human conduct. And the question of the hour for Americans is which shall they choose, and how far must they go to defend the culture which, for the past 150 years, has sustained this Union of States and made it great in the eyes of God and men.

Twenty-third Psalm

The Lord is my shepherd, I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside the still waters.

He restoreth my soul;

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil;

For thou art with me;

Thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies:

Thou anointest my head with oil;

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:

And I shall dwell in the house of the Lord for ever.

WHAT MUST I DO TO BE SAVED?

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16:31.

THE QUESTION of what I must do to be saved is as old as the presence of sin in the world. Yet it is not old with years. It is as pertinent and real today as it was nineteen centuries ago, and it concerns us, *you* and me, as much as it did the fear-stricken, bewildered jailor in Philippi.

Man in succeeding generations has tried to answer this question. What philosophical systems, religious dogmas, and moral codes have seen the light of day in attempting to give the right answer! In comparison to these, how simple, clear, and easily understood is the answer of Holy Scripture: "Believe on the Lord Jesus Christ, and thou shalt be saved."

First of all, *believe*. What does that mean? It means to *rely* upon or to *trust* in. Not trust in what *you* are and what you may be able to do, but to trust in *Christ*, what He is and what He has done. It means trust in Christ who died upon the cross, that He is able to remove the guilt and punishment of sin; and that the Christ who arose from the dead, through His eternal Spirit, is able to give power and victory over sin and fill the human soul with righteousness, peace, and joy.

The object of belief is the Lord *Jesus Christ*. Not merely belief in the fact that centuries ago there lived a man in this world called Jesus, that He was the eternal Son of God, that the Bible contains a true account of what He said, what He did, how He suffered, and what He has commanded us to do. Satan believes all this—and he trembles. I, too, may believe all these things about Christ and yet not believe in Christ. It is the faith or trust in Christ that saves.

HITLER'S FIGHT AGAINST THE CHURCHES

(Ninth of a Series on the Relationship of Catholicism to Nazi-Fascism)

BY L. H. LEHMANN

THE FULL STORY of the rise of Nazi-Fascism has still to be written. When it appears it will surprise most Americans to discover the part played in it by the Christian churches—Protestant as well as Catholic. For Nazi-Fascism is as much a product of the churches as of the state, and is a movement towards *religious* as well as political and social authoritarianism. European Catholic historians have long pointed out that it is the final act in the Jesuit plan of counter-Reformation instituted exactly four hundred years ago this year. It is for this reason that the articles of this series have stressed from the beginning the ideological background of Nazi-Fascism in the counter-Reformation activities of the Jesuit Order.

Americans will never fully understand the real aims and activities of the church of Rome as long as they continue to look at Catholicism from our American point of view. On this side of the Atlantic attention has been focussed mainly on attempts of a few 'liberal' Catholic spokesmen to integrate their church with the American way of life. These are sincere in thinking that Catholic authoritarianism can be reconciled with the liberal, tolerant principles of American democracy.¹ But the church of Rome has its roots in Europe; there its metaphysic was first established. It is therefore to its

background and activities in Europe we must look if we want to judge what its real nature is. It is the policy determined upon 'beyond the Alps' in Europe that directs and guides the church even in America. Well-meaning Catholic spokesmen in the democracies are permitted to voice their liberal views, but their wishful thinking has never had any effect in really bringing the Catholic church into line with our American way of life.

This issue has been bitterly fought out in Europe between Nazi-Fascism and the Christian churches. As far as Europe is concerned the fight is ended—with victory on the side of Nazi-Fascism and Catholic ultramontaniam. In Italy, Spain, Austria, Poland, Portugal, France and Belgium, Catholicism alone was involved. In Germany, however, both the Protestant and Catholic churches have played their respective parts. There the struggles were as bitter and purges as bloody within the churches as within the state. They were more severe and bloody within Protestantism than Catholicism; many more liberal Protestant leaders than Catholic were liquidated or put out of the way in concentration camps. By refusing to make any concessions to Nazism, the evangelical Protestant churches are said to have actually paved the way for the success of the "German Christian" movement. These "German Christians"—Protestant fascists—professed to consider it necessary to submit to a spiritual leader in order to free Protestantism of liberalism and rationalism. They thus became one with

¹ cf., for example, the article of Rev. John F. Cronin S.S., *Rome—Ally of Democracy?*, in the magazine *Common Sense* for October, 1940.

the Catholic fascists who, in keeping with the *Catholic Action* crusade of Pope Pius XI, were purging every taint of liberalism and democracy out of the Catholic clergy and were bringing the Catholic church in Germany into line with pure Vatican absolutism. Gonzague de Reynold, ardent Jesuit Catholic reformer, in his book "*L'Europe Tragique*",² states:

"A real fight has been waged within Protestantism. The Evangelical Protestants refused to make any concessions and established a confessional church in opposition to that set up by the state . . . We are on the threshold of a religious schism. *These are the final repercussions of the Reformation. We are witnessing a phase of dissolution [of Protestantism]. Many German Protestants believe that to reject a purely religious authority like the Papacy, would constitute a danger to the church and to Christianity.*"

Professor Karl Barth, the famous Protestant historian, also realized this when he said that National Socialism's campaign against the churches in Germany had for its aim to make Protestantism "ripe for Rome".

In order to understand what happened to the Catholic church in Germany it is necessary to go back to the time of Pope Leo XIII, well known for his unrelenting antagonism to the liberal constitutions of states.³ In order to counteract the increasing influence of 19th century liberalism on Catholic countries, Pope Leo XIII urged on Catholic leaders throughout the world the formation of Catholic political parties. He thought that if such Catholic parties took an active part in parliamentary politics they would, by securing the balance of power, succeed in obtaining victory for the church. He even hoped that these Catholic political

parties would eventually obtain a large enough majority, by democratic means, to enable them to seize complete control of governments. What actually happened, however, was the very opposite. The Catholic parties gradually came under the influence of their liberal opponents and copied many of their ideas. Thus in Italy the Catholic party became the "popular" liberal party headed by the now-exiled priest Don Sturzo; in Germany it became the liberal "Centre" party.

This liberal influence of Catholic parties became so great that the Holy See began to regard Catholic political trends as a grave danger which threatened the juridical and political unity of the church itself. These Catholic parties became infiltrated with the liberal spirit of the French Revolution of 1789. The ideas of the rights of man, of religious tolerance, of freedom of conscience, of speech and press, were adopted by a great number of Catholic politicians and by many of the lower clergy.

So pronounced had this trend of popular Catholic politics become in the United States, for instance, that when Alfred E. Smith was nominated for the Presidency in 1927, the Vatican and Catholic bishops in Europe were shocked to hear that Mr. Smith had been prompted by priests to proclaim these principles to be, not a mere matter of "favor" (as he first stated) but also a matter of "innate right".⁴ This was rank heresy, and, after Mr. Smith's defeat at the polls in 1928, the Vatican rebuked those who had advised the former Governor of New York to proclaim doctrines so contrary to official Catholic teachings.

² p. 329.

³ cf. *Great Encyclical Letters of Leo XIII*; also *The Converted Catholic* for October, 1940, p. 19.

⁴ cf. Alfred E. Smith's reply to the *Open Letter* of the late Charles C. Marshall in *Forum Magazine*, March, 1928; also Mr. Marshall's able work, *The Roman Catholic Church in the Modern State*.

By the end of the last war, the Catholic political parties had begun to lose the importance which they had in the eyes of the Vatican when it first brought them into being. They became so integrated with democratic states, founded as they were on political compromise, on tolerance and the idea of equality, that it was confusing to note the alliances made by some Catholic parties with bourgeois groups and by others with socialist groups. It had become apparent that the control of Catholic politics was being lost by the Holy See in Rome. Pope Leo XIII's plan had miscarried, and had proved a boomerang against the real aims of the church as he had proclaimed them. Catholic political action had acquired an independence that made it a menace to rather than a docile instrument of the Vatican. Liberal Catholicism, in fact, which, to all appearance, had received its death-blow by the decree of papal infallibility towards the end of the 19th century, had taken on a new lease of life by means of the very Catholic political parties which had been established and sustained by Pope Leo XIII to oppose the hated liberal constitutions of democratic states.

This is how the Vatican saw it after the world war in 1918, and the conclusions which it drew from its observations in the matter were the first steps towards the rise of what we now call Fascism.

Many of the non-Jesuit religious orders in Germany, notably the Franciscans and the Benedictines, started movements which displeased the Vatican. The "Liturgical Movement" of the Benedictines; their attempt to establish contact with the Occumenical Evangelical Movement, and their effort towards a reunion of all Christian churches; the attitude of the *Patres Unionis* ("Fathers of Unity") who were even prepared to modify the

dogmas of papal infallibility and the Immaculate Conception in order to help their work of reunion; their open and secret negotiations with groups in the Anglican church under the guidance of the late Cardinal Mercier—all these liberal reform movements were regarded as tainting the lower clergy and the intelligent laity with the heresy of liberalism and Protestantism. The Vatican regarded its authority as gravely menaced by it all, and determined to wage relentless war against this growing liberalism in political and spiritual matters.

It should not be surprising that Rome became disturbed at the prospect of a revival of the Lutheran Reformation. It was particularly marked in Germany. Friedrich Heiler⁵ has the following to say on this point:

"These recent tendencies of Catholicism have spread to a great extent in Germany. German Catholicism is in fact a particular kind of Catholicism, due to the fact that it has been subject, continually if not visibly, to the influence of the reformed churches of Christendom, and has constantly absorbed certain features belonging to Evangelical Christianity."

But the democratic states were the most powerful in the world at that time. The Catholic political parties had become too strong to be stopped by mild protests or even by encyclical letters from Rome. Repressive action, carried out by the help of authoritarian secular regimes, was necessary. Thus the two great opposing factions within the Catholic church became locked again in a gigantic struggle: one possessing the liberal Catholic idea, deep-seated as of old in the hearts of true Christian believers; the other, the coldly imperial, sectarian and intransigent Roman Party, represented by the Holy See under the domination of the

⁵ Professor of History in the University of Marburg. In his work, *Im Ringen um die Kirche*, p. 174 et seq.

Society of Jesuits.

It is in the light of these facts that Hitler's 'campaign against the churches' must be viewed. Neither Hitler nor the Jesuits could forgive priests and bishops in Germany who sided with the cause of liberalism and democracy during the Weimar Republic. It was against them that the acts of Catholic repression were directed. Hitler and Pope Pius XI acted in concert to destroy every vestige of liberalism in Germany: the one in social and political life, the other in the sphere of religion. By dissolving the Catholic Center Party, the Pope removed the last obstacle to Hitler's rise to power, and also deprived the Catholic people and clergy in Germany of any say-so in political matters. He had done the same for Mussolini in Italy by the dissolution of the *Partito Popolare* and the exiling of its priest-leader Don Sturzo. By his *Catholic Action* he concentrated all Catholic political power in the Holy See. Thenceforth, the Vatican was free to make its secret concordats with the fascist dictatorships.

The lower clergy in Germany did not yield without a struggle. Many defied both Hitler and the Pope. Some priests were imprisoned. Even when the pristine ardor of Cardinal Innitzer for Hitler and Nazi Socialism showed signs of cooling, hostility was engineered against him. Catholic schools, mostly under the care of liberal, non-Jesuit religious orders, were closed; some heads of these anti-Jesuit religious orders were punished for attempting to save their funds by smuggling them out of the country. In the press of America this was called 'Hitler's persecution of the Catholic church', and served to conceal the common purpose of Nazi Socialism and ultramontane Catholicism. There were some mild protests from Rome but no adverse action. Even the closing of Catholic

schools in Austria went almost unprotested. These were regarded by the Vatican as but a small loss compared to what was gained by the elimination of recalcitrant clergy and their liberal views. The Nazi-Vatican concordat continues to hold and function.

With the extinction of liberal Catholicism and the imprisonment of liberal Protestant leaders, Vatican absolutism was triumphant. Of supreme satisfaction to the Jesuit Catholic faction is the knowledge of the dissolution of Protestantism in Germany, and the fact that the pro-Nazi Protestant "German Christians" are forced to realize, as Gonzague de Reynold points out, that "to reject a purely religious authority like the Papacy would constitute a danger to the church and Christianity."

* * *

NOTE: This topic will be treated further in our January issue under the title:

NAZI-FASCISM AND CATHOLIC ACTION

•

CARRIERS OF FASCISM

PROFESSOR Gaetano Salvemini, formerly Professor of history at the University of Florence, author of *Under the Ax of Fascism*, recently published figures to show that 5 per cent of Italian-Americans are propagators of Fascism. His findings, issued through the American Council on Public Affairs, also stated that, "Italian-speaking priests, with rare exceptions. . . are carriers of fascist propaganda in the United States."

* * *

HANS FRANK, Nazi Governor of occupied Poland recently opened two new seminaries in Warsaw for the training of students for the Roman Catholic priesthood; they will accommodate 710 ecclesiastical students.

HIERARCHIC vs. DEMOCRATIC STATES

FRANCE, as proclaimed by Marshal Pétain in his broadcast on October 10, is to become a "hierarchic" state, after the pattern of the nations of its Nazi-Fascist conquerors. This hierarchic structure will replace France's late egalitarian democracy which, according to Marshal Pétain, was founded on "the false idea of the natural equality of men."

Hierarchic is a Greek word meaning "priest-rule" and is the antonym of democratic. It is a system of authoritarian rule with absolute power descending from an autocrat on top, through successive levels, to the masses beneath. Its form is best represented by the pyramid. In a truly totalitarian regime it applies to both church and state in combination, each individual and each group being "fixed" in its "natural" state. It is the bee-hive structure of society so ably expounded by the Jesuit Father Hermann Muckermann* before Hitler came on the world's stage. In the "new order" designed by the dictators, it is to be applied to the nations and continents of the world as a whole as well as to the internal structure of each nation. This new world-order planned by Nazi-Fascism envisages a hierarchic confederation of states, races and individuals. At its apex is to be the super-race of the Aryans, with so-called slave-races like the Jews at the bottom.

The design for the "new economy" in this pyramidal hierarchy of European states was recently pictured by Raffaello Riccardi, Italy's Minister of Foreign Exchange, in three of the Fascist Party's most important organs:

* cf. *Volkstum, Staat und Nation—eugenisch gesehen*; also his: *Rassenforschung und Volk der Zukunft*.

Popolo d'Italia, Regime Fascista, and Resto del Carlino. He says:

"There will have to be a hierarchy of nations, and each of these will have the right to its quota of raw materials and natural wealth. Pre-existing colonial empires will be re-distributed."

Every nation's economy, from France to Sweden, to Greece, he says, will be corporative and autarchic and based momentarily on the Italian lira and German mark. Free trade (like all other freedoms) must be absolutely outmoded in this hierarchic structure of the world and its component nations. Germany and Italy are to be the only two "directing states" according to their "natural function". "These two directing powers", he says, "will have to fix the tasks, initiatives and goals of each controlled state."

"Hierarchic", "autarchic", "corporative", "directing states", are indeed strange words to American ears. They are the antithesis of words like *democratic, freedom, liberty, tolerance, brotherhood and humanity*, to which American ears have been attuned ever since western Protestant culture began its progressive course by repudiation of the autocratic power of princes and priests, kings and popes.

WE ARE NEW CREATURES IN CHRIST

2 Cor. 5:17 reads: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The old desires, habits, lusts and worldly ways are behind us.

AFTER passage of the conscription bill, the Jesuit magazine *America*, which had bitterly opposed the measure, in an editorial, Sept. 21, advised its readers that "it is the duty of the citizens to accept the laws made". To this it adds: "But a citizen has the right to test the validity of the law".

"TOO BAD FOR HEAVEN, TOO GOOD FOR HELL"

IN ENDEAVORING to explain the *why* of the imagined middle state after death called purgatory, we heard a Roman Catholic priest, not long since, declare that as many at the hour of death were "too bad for heaven and yet too good for hell," some *post mortem* method of purification was a moral necessity.

Almost every day we are meeting people who, though far from being Roman Catholics on other points, are quite in agreement with the priest on this one. They imagine, in fact, that they are the very kind of people he spoke of. With them, it would be sheer presumption to say that they are fit for heaven, yet they would be quite insulted if told they were vile enough to be cast into hell for eternity. And so people finally dream of some means or another—call it purgatory, or "eternal progression," or what you will—by which they will be made suited objects for a place in heaven eventually. To such, it is sheer madness for a poor sinner who is resting on Christ to profess to be saved for eternity, and thus fitted to go at any moment to be with the Lord, or to meet Him with joy at His coming. Yet Scriptures gives us abundant examples of persons who *did* have this assurance, and knew the ground on which it rests.

Paul had no doubt of his fitness, but ascribed it entirely to the work of Christ—His atonement upon the cross—in which he trusted. Nor was he a perfect man either. *That* he personally denies in Phil. 3:12, though in the same letter he can speak of death as a departure not to purgatory, but "to be with Christ" (ch. 1:23).

What, then, of his failures, of his "venial sins," as they say (though no sin is *venial* in the eyes of a holy God) what of the evil nature *within* of which the 7th chapter of Romans speaks? We answer: All were met by the death of Christ—by the shedding of His precious blood. Through the value of that blood the greatest sinner is made fit for heaven the moment he believes, and he is ready to pass from time into eternity: "Justified from all things" becomes true of all who believe. I have said, The greatest of sinners is made fit for heaven by the blood of Jesus. This is just what the apostle Paul calls himself in the following scripture: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief" (1 Tim. 1:15).

The dying robber is brought before us as a bold, blaspheming wretch at one moment. In the next, we see him purified from every stain: listen to the reassuring and peace-giving words of the Lord Jesus: "Today shalt thou be with Me in Paradise." And all this is without any penances, works of supererogation, or aught else on his part. Surely if such as he, dying unbaptized even, needed no term in purgatory, nor any masses to be said for the repose of his soul, any reader of these lines can well afford to trust the finished work of Christ, and thus know that his salvation is sure, *here and now*. "The blood of Jesus Christ, God's son, cleanseth us from all sin."

And then, on the other hand, who is there who is "*too good for hell*?" Ah, dear reader, certainly not you, nor the writer of these lines. How many sins fit

a man for hell? Let the Word of God answer: "Cursed is he that continueth not in *all* things that are written in the book of the law to do them" (Gal. 3:10); and again, "Whosoever shall keep the whole law, and yet offend in *one* point, he is guilty of *all*" (Jas. 2:10)—he has broken the law.

Who has continued in *all* things written in the law?—who has not offended in one point? If such a one can be found, he is not bad enough for hell. But the word of God has declared that "*All* have sinned and come short of the glory of God" (Rom. 3:23). All, therefore, without exception are under the curse. *All are bad enough for hell*, according to God's estimate of sin.

But, thank God, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. 3:18).

The Lord Jesus Christ on the cross took the place of sinners fit for hell, and all who trust in Him are thus made fit for heaven.

H. A. I.

WE WILL HAVE A TESTIMONY

Romans 10:10 reads: "*With the heart man believeth unto righteousness and with the mouth confession is made unto salvation.*" We have something we like to tell and our friends will hear about it when we are saved. Christian testimony is one great means of leading others to Christ. As we keep telling it further blessings are enjoyed.

INDICATIONS are plentiful of the profitable results of the collapse of French democracy to the Catholic church. One is the transfer of title to the properties of the famous shrine at Lourdes to church authorities. Hitherto the title had been in the name of the municipality and the relief bureau.

OUR CATHOLIC CONTEMPORARIES

THE AIMS of Vatican policies, here and abroad, can be clearly seen by a glance through any week's output of Catholic newspapers and magazines. Recent issues, for example, of the Jesuit magazine *America*, the Paulist *Catholic World*, Brooklyn *Tablet*, N. Y. *Catholic News*, *Social Justice* et al, agree on the following:

1. Opposition to United States aid to England.
2. No U. S. War against fascist countries.
3. Plea for lifting the British blockade of Europe—though admitted that it might mean a Hitler victory.
4. Unremitting praise of Pétain's Fascist France and vilification of France's collapsed democracy.
5. Opposition to U. S. exclusion of Spanish Catholic-fascist influence in South America.
6. Opposition to any inducement to have Russia side with England.

On the matter of lifting the British blockade, the Jesuit *America* (Oct. 12) says:

"The decision that the people of the United States will make in the face of this grim and terrible problem this winter, will determine the salvation of our national soul. If we decide to uphold the British blockade we may well enough save the British Empire and ourselves from Hitler, but we will lose our Christian soul. If we decide to feed Europe's starving millions, we may have to reckon with a victorious Hitler, but we will still have our Christian soul . . . Reduced to its simplest elements, the problem for the conscience of the American people is the choice between the vengeance of an angry Hitler or the just judgment of an all-powerful God. Bread—and Hitler? Bullets—and God? Which will the people of the United States choose?"

Even in its Book Review column, this Jesuit magazine does not conceal its hatred of all things democratic.

Criticizing the book, *Romantic Rebel*—the Life and Times of George Sand by Felizia Seyd, it has the following:

"The book is useful as a demonstration of the rottenness of that egalitarian 'democracy' which was spawned by French Republicanism and which this year resulted in the ruin of France. If this be the 'democratic tradition' of Europe, then Europe is wrecked with France; but we know that it is not, for the followers of Rousseau, the Masonic 'democrats,' fled when disaster impended, and the *Christians, Pétain and Weygand, remained with the people to work for the rehabilitation of the Church's eldest daughter in her hour of dismay.*"

The Brooklyn Tablet, of October 19, has the following banner headline on its front page: "*Will Americans Die To Keep Open The Burma Road?*"

THE DEATH of Cardinal Goma of Spain, intimate friend and co-plotter of Franco, occasioned the following revealing admission on the part of the semi-official Vatican news agency: "When General Franco's movement started, Cardinal Goma's participation, which was frank and resolute, was one of the most efficient arguments to demonstrate that the movement was the *only one* that could have the approval of the church, while adversaries of the movement were to be considered as condemned". It is clear that the church made no distinction between republicans and communists in Spain, considering the whole democratic movement in condemnation from the very start.

CARDINAL GOMA'S death leaves only fifty-five cardinals of the sixty-two that were alive when the present pope assumed office. Of this number thirty are Italians.

DEMOCRACY AND THE CATHOLIC CHURCH

(From an address at Christ's Mission by Dr. James J. Murphy, former priest)

These are indeed, dark and perilous days through which we must plod on "midst encircling gloom". The foundations of our world structure are shaken and moved. Fanatical savagery storms and threatens the British Isles, the very cradle of our liberties. Our own national security is endangered. The issue is forged—democracy or slavery.

Faced with the issues, it is high time we stopped giving lip-service to democracy and took time to realize just what we are fighting for, what democracy is, what hidden dangers threaten its very vitals.

Let us realize, to start with, that democracy is not a mere negation, that it is a positive, definite way of life, as real and vital as dictatorships, a living,

breathing, pulsating spirit of liberty and justice for all. Liberty and individualism are its very warp and woof. Unlike the slave-state of the dictators, where man is an inanimate cog in a vast machine, worthless in himself alone, democracy holds high in esteem each human life, each individual soul, guaranteeing to one and all the preservation of inalienable rights and liberties.

Compared with other forms of government, democracy is the best that has yet been found. What is more, no improvement can be made in its basic principles or ultimate goal. And yet, paradoxical though it is, democracy is not perfect. In fact it does not pretend to be. In a certain sense of the word, it is a striving for the realization of equal rights for all. It is not smug, self-satis-

fied and static. It realizes how far short of its ideal it still is. It senses the constant flux of events and knows that changes, new laws and institutions, need to be made, if it is to be a living economic reality as well as a gilded political name. It is aware of the fact that its real strength is within itself, not in the pomp of diplomacy or the display of power. It has learned from the collapse of France that a democracy is as strong as its citizenry; that unless the individuals who make it up are reasonably satisfied and strongly united, the way is paved for the ravages of discontent and eventual triumph of the enemy. Democracy has also learned from the sad experience of France that strong appearances count for nothing, when a false ideology has slowly and stealthily gnawed away its vitals from within. Guns and battleships and bombers alone will never save us. We need, besides, a strong, deep appreciation of our democratic liberties and a fighting hate for all that threatens them. A soft, effeminate excess of tolerance that squirms and apologizes lest the cry of bigotry be raised, is a form of cowardice that clears the way for the enemies of freedom to undermine the very principles on which we stand. It is just such an enemy that I am here to warn you against today.

The fifth columnist poses as a lover of true democracy while he insidiously strives to do all he can to weaken and destroy it. He is a wolf in sheep's clothing. Foremost among such treacherous enemies of democratic liberties is the church of Rome. Here in America its members loudly proclaim their patriotism and love of freedom, while its Jesuit-Vatican board of strategy uses Coughlin, its controlled mouthpiece, to breed internal strife between Jew and Gentile, to withhold help from stricken England and to leave our country unprepared in the face of ever-increasing

danger.

The Catholic church's pretended love of democracy is one of the most brazen deceptions ever attempted in history. Archbishop Spellman has even falsified the doctrine and practice of his church by calling Catholicism a democratic institution. Catholic theology has always taught and still teaches that the Catholic church is theocratic and monarchic. This means that its power comes directly from God and is centered in one absolute head, the Roman pontiff, "who is the Vicar of Jesus Christ to whom all powers are given in heaven and on earth." Moreover, the entire rule of the church bears this out. Every prelate is appointed directly by the pope, from cardinal to monsignor. Even the abbot of an insignificant community of twenty monks cannot take office until his election has been explicitly approved by Rome—and if the monk-electors fail to choose some one who suits the preferences of Rome, they are disregarded and Rome appoints for life its own candidate.

Throughout history the Vatican has invariably favored autocracies and fought to preserve them. So intimate were its relations with monarchical Germany, Austria-Hungary, Spain and Italy that the monarchs of these countries were free to name their own bishops. Naturally they were nearly all nobles. To republics the church was always inimical. But it gave its blessing to Italian fascism and entered into the closest of relationships with it through the Vatican Pact. In Germany it demoralized the Reichstag by the dissolution of the Center Party, undermined the Weimar Republic and thus opened the doors for the absolutist rule of Hitler. It plotted and abetted the overthrow of the duly elected democratic government of Spain. Even the aggressive policies of the military dictatorship of Japan have been for-

mally given its endorsement and support. It was the first state to recognize fascist France. It has publicly entered into partnership with the Nazi Slovakian government and has furnished in the last two years one of its own prelates as head of this country.

Liberty is the life-breath of democracy. But in all history liberty has known no deadlier enemy than the church of Rome. It suppressed freedom of conscience with rack and sword as long as it had power to do so. Since then it has never ceased for a moment to damn freedom of religion as rank heresy and plan for the day when it could crush it under its heel.

Liberty of the press exists in spite of the condemnations of the Roman Curia and its Index Expurgatorius. But within the church itself it does not exist. Catholics are forbidden to read under pain of damnation anything that is contrary to the wishes or teaching of the church. Even Catholic priests and prelates are not allowed to publish anything without permission, the *nihil obstat* of a board of censors.

In regard to free public schools the church teaches that a Catholic's first duty is to keep his children out of them; that they are essentially wrong in principle, ungodly and breeders of mass illiteracy.

Freedom is the antithesis of Catholicism. This the Vatican realizes, and is determined to fight to the end to uproot the individualism sprung from the Reformation and reestablish in its place authoritarian rule. It sees its golden opportunity in the rising surge of Nazi-fascism. With democracy overthrown on the Continent and England battered, it is using its total strength in America to persuade this country to withhold aid from England and leave our citizens alone and unprepared, helpless victims before the

onrush of victorious Fascism.

It is time we rouse ourselves from lethargy and face facts. We must realize that we are playing the game of the fifth columnists if we stand by and allow the Catholic church to weaken the inner structure of our country by opposing self-defense, stirring up race hatred, defaming democratic government as soft and corrupt, spreading an authoritarian ideology of the need for "order, discipline and the curtailment of liberties" and the need of the corporative state.

We have stood long enough for the wily tricks of political Catholicism that corrupts the masses through the honeyed treachery of its priest Coughlin, its Father Brophy and his Christian Front and then claims to know nothing of them, while it hides behind the skirts of religion. It is time to stop pussy-footing and rip the mask from this political masquerader hiding behind the shield of the very tolerance she hates and abominates. Let us dare to tell the truth and save America from her hidden enemies.

LOVE TO GOD

Romans 5:5 reads: "*The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.*" Those just saved realize down in their hearts that inflow of divine love that makes them say with John, "we love Him because He first loved us." Having this love shed abroad in our hearts we find a peculiar love for others. We love our fellowmen with Christian love and desire that they shall experience this salvation.

Subscribe to The Converted Catholic for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

NAZI 'FLYING PRIEST'

THE PRESS of this country has been silent about the discoveries made in Canada of the activities of Father Paul Schulte, "Flying priest of the Arctic" and former Imperial German war ace. He is believed by officials in Ottawa to have been an agent of Nazi Germany and that he secreted large quantities of oil and gasoline in the Hudson Bay region against the day when Nazi bombers might one day sweep down on the Dominion by way of Iceland or Labrador. He made extensive aerial surveys of the Hudson Bay district from 1936 till just before the outbreak of the war in 1939, and is also said to have established a chain of seven short-wave radio stations which could have been of great value to an enemy force.

The *Montreal Gazette*, of March 30, 1939, revealed that the Defense and Transport Departments were keeping a close check on Father Schulte, fearing that his network of radio stations might prove useful to any designs Germany might have on Canada. The article quoted immigration authorities as saying that his status in Canada was that of a visitor, and that he had a more permanent status in the United States. He has not been seen in Canada since the outbreak of the war.

The Toronto newspaper *Globe and Mail*, in its issue of September 27, of this year, both editorially and in news columns, gave the matter wide publicity. It also complained of the reticence of public authorities on the case. It stated that the oil and gasoline cached by the 'flying priest' had been disposed of by the Royal Canadian Mounted Police. "Just before the war commenced", says one editorial in the *Globe and Mail*, "Father Schulte departed for the United States, ostensibly to obtain aircraft capable of carrying



FATHER PAUL SCHULTE

freight and passengers. It is highly unlikely that he will return to this country, and the action taken by the Mounted Police removes a serious threat to Canadian industrial centres which are but a few hours distant from the bases he established in the North. *Toronto, Buffalo, Detroit, Cleveland, Chicago and Winnipeg are closer to the jumping-off places of the Hudson Bay region than the United Kingdom is to Northern Italian cities repeatedly bombed by the Royal Air Force.*" Another editorial of the *Globe and Mail* is worth reproducing in full:

The authorities would allay apprehension if they made public a statement concerning the activities of "Father" Paul Schulte, "flying priest of the Arctic," who is alleged to have established petrol caches and made complete aerial maps of the Hudson Bay region while ostensibly engaged in missionary work in the subarctic.

We are now informed that the Canadian authorities intercepted letters from an accomplice of the former German war ace, who was making soundings in the Albany River and the James Bay District and

sending the information thus obtained to the German Embassy in Washington. Did the Nazis contemplate an aerial invasion of Canada via Iceland, Greenland and Labrador?

The transatlantic hops on this Great Circle route are much shorter than the return journey which British bombers now make daily from London to Berlin. Were the soundings in the James Bay district preparatory to the landing of Nazi troops near the terminus of the Temiskaming & Northern Ontario Railway?

The Government may contend that publication of information concerning the movements of "Father" Schulte and those associated with him is not in the national interest, but it is difficult for the layman to believe that disclosures of this kind come within the category of military information likely to be of assistance to the enemy.

The public assumes that adequate defense preparations are being made throughout Canada and does not expect details of the plans the Defense Department has made to safeguard the country against attacks, whether in the air or on the sea. But there appears to be no valid reason why the people should not be informed about the improper activities of German agents who sought to undermine the nation whose guests they were. An adequate explanation of the activities of "the flying priest" and those associated with him is long overdue. What was his real mission in the Canadian North and why did he leave? An authoritative report concerning him would close the incident.

It occurs to us that we also had a much publicized "Glacier priest" in this country, the Jesuit Father Bernard Hubbard, about whom we have heard nothing of late. He was active in Alaska.

Our little magazine has brought inspiration and a message of hope to thousands of Americans. Help us to build up its further circulation by subscribing for your friends.

CHRIST'S MISSION NOTES

By REV. A. CALIANDRO, Director

REV. JAMES PARKER, our beloved co-worker at Christ's Mission, and President of its Board of Trustees for the past 20 years, passed to his reward on October 26, at the age of 84. A pastor of the unflinching Protestant type, stalwart and uncompromising in his great zeal for the glory of God, he was a figure that our generation will miss. In spite of his great age, Dr. Parker continued his labors till the last as pastor of the Second United Presbyterian Church in Jersey City, which he served for 48 years. He was the oldest United Presbyterian minister in New Jersey.

Dr. Parker was born in County Down, Ireland, and came to this country with his parents 80 years ago. He taught five years in the public schools at Bessemer, Pennsylvania, and was graduated from Westminster College in 1883. After studying for the ministry at Xenia College he taught at Knoxville College and accepted his first pastorate at Cedar Rapids, Iowa, in 1887. In 1892 he was called as pastor to the Second United Presbyterian Church in Jersey City where he remained till his death. His character and zeal can best be judged from his labors in aiding the work for the conversion of Roman Catholics at Christ's Mission and upholding the Gospel of Jesus Christ in Jersey City, the bailiwick of the notorious Boss Mayor Hague.

His loss will be felt as much at Christ's Mission as in Jersey City.

Funeral services were held at his church in Jersey City, which was crowded to overflowing for the occasion; among those present were many friends of Christ's Mission. The eulogy was delivered by Rev. Paul Barrackman of Central Presbyterian Church, Brooklyn, who had been associated for

many years with Dr. Parker in his work. A tribute was also paid by the Director of Christ's Mission. The remains were taken for interment at Mt. Herman Cemetery, Northfield, Mass.

Commemoration of Dr. Parker's passing was made at Christ's Mission on Sunday, Nov. 3. Bro. T. C. Marshall, himself still vigorous in evangelical Christian work at the age of 85, paid a glowing tribute to his co-worker and intimate friend. He quoted the following from a poem which he had dedicated to Dr. Parker to commemorate his 45th year as pastor in Jersey City:

*"Though lordly lines of some great
bard would fail
A glimpse of so large a life-work to
afford,
A humble scribe with gratitude may
hail
This stalwart shepherd for our Risen
Lord."*

"The good shepherd giveth his life for the sheep."—John 10:11.

* * *

A Brooklyn friend has sent \$25.00 to help ex-priest D'Anjou, an account of whose work among his former Catholic congregation was given in last month's CONVERTED CATHOLIC. Fire recently destroyed the building where he had been holding services for them.

●

ATTENTION is drawn to the very splendid address by former priest James J. Murphy delivered at Christ's Mission last month and which is reproduced in this issue of *The Converted Catholic*. Those residing in the metropolitan area of New York should not fail to attend our regular Sunday afternoon meetings.

JESUIT POLL

AS CENSORS of the opinions of the lower Catholic clergy, the Jesuits recently sent questionnaires to the nearly 24,000 secular priests in the United States. The object of the poll was to obtain the views of the ordinary parish priests and their assistants on the status of the church in this country. Of the nearly 24,000 queried, 1,541—about 6.5%—replied. These were divided geographically into four sections, and a summary of each was published in the Jesuit magazine *America*. On the main question: "Do you believe that there is a growing feeling of anti-Catholicism in the United States?", the priests split almost 50-50 in the New England and Atlantic States. In the North Central States, 58% said yes, and 42% no, to this question. In the South and West also, 56% said yes, 44% no.

Of particular interest were the answers, of those who replied in the affirmative, to the further question: "To what do you attribute this growing feeling of anti-Catholicism?" The chief causes may be listed under the following headings:

1. **POLITICS:** the scandal of corrupt politicians, especially those with good old Irish names; the intimate relations between priests and unscrupulous politicians; the appointment of Myron C. Taylor as ambassador to the Pope. One priest mentioned "the control of the Chicago Democratic Convention by the disreputable Kelly-Nash-Hague machine."
2. **CATHOLICISM AND FASCISM:** Catholics, here and abroad, favoring intolerance and force over justice and human liberty; Catholic support of Franco; adoption of the corporative state by Catholic countries; a priest whose people are of French and Polish

descent says they boo the name of the pope and have torn his picture from their walls.

3. **CATHOLIC ANTI-SEMITISM:** un-Christian methods of the Christian Front, "which Catholic papers did not have the courage to condemn." Others, however, say "Our real enemies, our most dangerous, perfidious, insidious and most powerful enemies are not these bigots, but the Jews; it is my right and duty to oppose the Jewish plot to annihilate our Catholic faith and morals"; "Anti-Catholic feeling is due to international Jewry and Masonic propaganda"; "It comes from Jews and Communists in large centers"; "It is the Jewish retaliation to anti-Semitism" etc.

4. **CATHOLIC MORAL STANDARDS:** Catholic opposition to divorce and birth control; the church's unchangeable attitude on certain moral doctrines; Protestant envy and fear, created by the spiritual and moral strides Catholics have been making in America; the immense prestige of the Pope in world affairs.

Many of those priests who testified that there is no growing anti-Catholic feeling were loud in their praise of the growth of tolerance and good fellowship from Protestants. Others attribute strained relations between Protestants and Catholics to ignorance, on the part of Catholics as well as Protestant, of Catholic principles and dogmas.

The importance of this poll of the entire Catholic secular clergy will not be lost on the Jesuits. It will be used by them as a basis of action for the Catholic church in America. Already they are seeking a cure for the faults and weaknesses confessed to by many of the padres who answered the questions put to them by their Jesuit

guides. A final article summing up the results of the poll in *America* magazine of October 26, arrives at the conclusion—the desired, pre-determined object for which the poll was made. "Catholics in the United States", it says, "ought to form *One Big Union*, highly organized, geared to top speed and efficiency, enrolling every hand, and directed by the *American Hierarchy*."

It says that this poll is proof that Catholic priests are arguing for "the thing"—a more intensively authoritarian set-up of the Catholic church in America by means of a highly centralized "*national, diocesan and parish* organization which will further Catholic Action." Over this corporative set-up the Hierarchy (guided by the Jesuits) will have absolute power. This is how Jesuit-Vatican policy brought the Catholic church into line with Nazi-Fascism in Europe. Every vestige of liberalism among the lower clergy was crushed; Catholic "popular" political parties were dissolved; hated liberal Catholic elements with Protestant tendencies were purged; the church became the ecclesiastical counterpart of the corporative, fascist, hierarchical state.

PRAYER LIFE BEGINS

Galatians 4:6 reads: "*Because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying (praying) Abba, Father.*" It becomes natural to talk with the Lord. We realize He is our friend and helper. We sense our need of communion with God and are eager to be with people who pray and love God. Prayer is as necessary to the spiritual life as breathing is to the physical life. The poet has put it thus, "Prayer is the Christian's vital breath."

REDEMPTION-BY-WORK SYSTEM

SOLELY for the crime of being on the losing side in the Spanish civil war, over one million persons were jailed by the victorious Franco regime under the "Law of Political Responsibilities" of February 13, 1939. Sentences were from 15 to 20 years. Executions of Loyalists after the war ran well into four figures, one prisoner being sentenced to death every nine minutes.

Coincident with the jailing of so many who had supported the republican government, a decree of the fascist dictatorship restored all the vast wealth and property of the Jesuits in Spain and made the priests and nuns of the Catholic church co-workers with fascist authorities in the task of "reconstruction". Only a clerico-fascist slave system could have devised the method of handling political prisoners in Franco jails and concentration camps. These are not soldiers of an enemy country but are Spanish Catholic men and women who tried to preserve liberal democratic principles and institutions in their own country. With fiendish insight, therefore, state and church authorities, now in control of Spain, realized that these sympathizers with democracy could not be set at liberty until their love of liberty had been destroyed. They thus established the scheme known as *Redemption through Work*. Of this scheme the Jesuit Father Perez del Pulgar says:

"In some penal laws the idea of the prisoners' regeneration is recognized, but no one has ever thought of the redemptionist virtue of work, a new and masterful idea extracted by the Caudillo from the very bowels of Christian dogma".

Those to be "redeemed" under this clerico-fascist system would naturally have to show signs of "repentance" for

their "crime" of having advocated the principles of freedom and democracy. As an inducement to those who thus "repent", opportunity is given to cut the time of their imprisonment by half. Thus a prisoner who has been sentenced to thirty years may "redeem" himself in fifteen if he submits himself completely to the duties imposed upon him. And since both the state and the church are his masters he would have to prove himself a good Fascist and a good Catholic before the end of his fifteen years of abject slavery.

There remains little chance now for the conversion of the Spanish people to evangelical Christianity. In a letter to the London *Times* of January 23, of this year, H. M. Gooch, General Secretary of the World's Evangelical Alliance, states the following facts and figures:

"In 147 centres of evangelical work, recently made the subject of inquiry, liberty of any kind was withheld in 109 centres, the work being entirely closed down; while of the remaining 38 centres, 33 were under some measure of toleration, and 5 were doubtful. A distressing feature of the situation is that the fine evangelical schools have in every case been closed down, notwithstanding their fine record before the Spanish war in helping education in Spain."

Thus the Catholic church in Spain makes sure that its people will have no opportunity to be really redeemed by the Christian Gospel. Instead, bishops and priests cooperate with the state to impose a brutal slave system of redemption by the works of man, which corresponds exactly to the Roman Catholic error of salvation by works in spiritual matters.

A BOOKLET, *Spain Under Franco*, by A. V. Phillips, of London, England, may be had from us. Price 15¢ a copy.

FOUR CENTURIES OF JESUITISM

THE SOCIETY OF JESUS, commonly known as Jesuits, had its 400th birthday this year. There was much celebration of the event throughout the world, and the Pope issued a special Apostolic Letter, addressed to Wlodimir Ledochowski, General of the Jesuits in Rome, highly commending the order and its four centuries of activity.

The Jesuit order has had a very checkered history. Founded by Ignatius Loyola as the Vatican's "shock troops", the Jesuits have always been found in the vanguard of Catholicism's unrelenting fight against the effects of the Protestant Reformation. They have always been the spearhead of Catholic reactionism, ready on all occasions to pounce upon every movement, within and without the church, that showed any tendency towards liberalism in religious and political matters. They are the *Gestapo*, the "Party", within the church's organization in every country, ferreting out and crushing incipient divergencies from strictly papal teachings. They have been feared and hated by leaders of progressive ideas in state and church. Every country in Europe, at one time or another, has ousted them as inimical to the best interests of religious, social and political progress. They were completely banished from the Catholic church itself by the courageous and liberal Pope Clement XIV. During their forty years of banishment they managed to eke out a fugitive existence in Russia, thanks to a patronizing whim of the infamous Empress Catherine, who must have found them to her liking.

Prior to their suppression in 1773, the Jesuits controlled education in 669

colleges with up to 2,000 students in each. In France alone they had 40,000 students. But when, in 1814, after the fall of Napoleon, the conservative Pope Pius VII restored the order throughout the world, little was left of their former wealth and power. When Fordham University was founded in New York one hundred years ago, there were scarcely fifty Jesuit colleges throughout the world, and only three in the United States. Today, the Jesuits have 12,084 schools with an enrollment of more than half a million students; 421 of these are colleges and schools of secondary education. They exert control over the ordinary Catholic laity through their 67,117 "sodalities" or "congregations" of Mary, consisting of five million members.¹ The total number of Jesuits in the world is now 26,309; the number in the United States is greater than in any other country in the world. Most significant of all is the fact that *the Jesuits publish over one thousand magazines*.

Though active, for propaganda purposes, in every field of human activity, the Jesuits specialize in education, but only for children of the upper middle and wealthy classes. In the field of education, as is to be expected, they are unalterably opposed to everything progressive, liberal and experiential. The progressive efforts of modern secular educators they slightly call "motion without direction." They are not in favor of universal elementary education, and are on record as holding that the teaching of every child to read and write is one of the "heresies

¹ cf. THE CONVERTED CATHOLIC for Oct. 1940, p. 22.

of democracy"; that "indiscriminate 'education' applied to all alike under State systems is the result of the heresy of the equality of man".² They call public school education in the United States "publicly-supported paganism."³

The Jesuit Father Robert I. Gannon, President of Fordham University, writing on the subject of Jesuit education in *The Educational Record*,⁴ speaks in the same slighting vein of secondary and higher education in America. Boasting of the Jesuits as "obscurantists", and of the fact that they have clung to "the principles of 1540," he says that Charles Eliot of Harvard was "a great man, so great, in fact, that he was able, single-handed, to knock American education unconscious for a full generation"; the *ratio studiorum*, or Jesuit code of education, he says, has saved their colleges from the systems of non-Catholic educational institutions which have reduced so many of them "to the level of filling stations where the gas is sold by the point". All would be well, of course, he states, if all education in America were subjected to the *ratio studiorum* of the Jesuits.

The avowed aim of the Jesuits has been the destruction of the effects of the Reformation and the French Revolution. It is more than passing strange that this has been achieved on the continent of Europe by the aid of Nazi-Fascism in this very year of 1940—exactly 400 years after the founding of the Jesuit order.

—*Sagittarius*

POPE'S 'PERPETUAL NEUTRALITY'

ENGLISH PROTESTANTS are more aware of the anti-British and anti-democratic attitude of the Vatican in the present world crisis than Protestants in the United States. Addressing the Chelmsford Diocesan Conference on October 8, the Rev. Dr. Henry Wilson, Bishop of Chelmsford, openly criticized the Pope as being "anti-British and anti-democratic in this war as the papacy had been in the last war." English Protestant leaders are also more conscious of the fact, which we have stressed in almost every issue of *The Converted Catholic*, that this opposition of the papacy to democracy is nothing new. The Bishop of Chelmsford reminded his audience that the papacy has been anti-democratic "for the past 400 years"—ever since the Reformation.¹

Catholic apologists endeavor to cover up the Vatican's attitude by stating that the pope is bound by the Lateran Treaty with Mussolini to preserve "perpetual neutrality" in all "temporal territorial disputes" between Fascism and its enemies. They hold that the conflict between Britain and the German-Italian Alliance concerns a "territorial dispute" and is not a holy war—that there is no moral question involved. They conclude, therefore, that the pope should not interfere.²

They would thus have us believe that the pope acts and speaks only when a war is "holy", and when moral issues are involved. But this works to the

² cf. Jesuit magazine *America*, Oct. 31, 1931.

³ *Idem*, Aug. 31, 1940.

⁴ cf. *The American Council on Education*, July, 1940.

¹ The Jesuit magazine *America* of October 19, berated the *N. Y. Times* for having informed the American public by special cable of these statements of the Anglican Bishop of Chelmsford.

² cf. *The Catholic World*, Oct. 1940, "The Pope's Neutrality."

advantage of Fascism every time. Mussolini's rape of Ethiopia must have been a "holy war" since the Vatican went out of its way to encourage it; likewise the slaughter caused by Franco in Spain must have been in a "holy" cause. But when Nazi-Fascism sets out to sow death and destruction over the face of Europe, when *Schrecklichkeit* is let loose on civilized and unoffending nations, and death is rained from the skies over teeming cities—then the pope decides it is only a matter of "temporal territorial dispute". He then remains completely neutral, so that he can congratulate the victor and share the spoils! The words of ex-priest Loisy are appropriate answer: "*There is no meaner moral attitude than that of a timid and selfish neutrality between right and wrong.*"

NO CONDEMNATION

Romans 8:1 reads: "*There is therefore now no condemnation to them that are in Christ Jesus.*" While in sin we are burdened with a sense of our guilt. When we think of meeting God in judgment we are troubled, but when we come to Christ and confess and forsake our sins the burden rolls away. Then we are happy in the consciousness that there is no longer condemnation resting upon us.

* * *

PEACE WITH GOD

Romans 5:1 reads: "*Being justified by faith we have peace with God through our Lord Jesus Christ.*" As sinners we are rebels against God, enemies of and alienated from Him; but when we are saved we realize that the rebellion going on in our hearts is now over. Having surrendered ourselves and grounded our weapons and having joined the army of the Lord, the happy result is "peace with God."

ITEMS OF CURRENT INTEREST

By JAMES J. MURPHY

IN AN EFFORT to put their church in a better light, some liberal Catholics broke into print recently with the most imposing array of names they could muster in denunciation of Hitlerism and appealing for aid to Britain.

The list contains only sixty names. They are all well-known Catholic liberals. It is evident that an attempt was made to line up many others but failed. It contains but two out of the hundred Catholic bishops in the United States—and these two are independent Southern bishops. Of the 33,000 priests, it lists but ten, some of them "radicals" of Catholic University in Washington, known for its opposition to the Jesuits. Others are converts, or, like Father Ford, university chaplains. Mgr. Boland, New Deal appointee on the N. Y. State Labor Board, is also among them; also Fr. Dinan, who is practically an Englishman. The remainder are all laymen, some of them converts, several university professors and politicians. Not one of them holds a policy-making position in church or state.

We respect and honor these Catholics, however, for their independence and courage in expressing their convictions. Unfortunately, their action is meaningless; it will be sneered at within the church as the mouthings of radical Catholics lacking in humility and obedience to the authorized spokesmen of Catholicism. Their statement, however, will be used by the Jesuits to throw Protestants and liberals off their guard. It will serve as a smoke screen behind which international political Catholicism will continue its subversive activities.

* * *

"Three blind rats—Kelly, Hague and Flynn," was one of the battle cries of the recent presidential campaign. It must have been a proud distinction for the One Holy Church to know that she has mothered the three basest political bosses in present-day America. To make matters worse, she had to listen to this refrain before the talk had subsided concerning two other sons, whose political favors she never hesitated to accept, one of whom is now in federal prison and the other in Sing Sing, ex-Judge Manton (whose brother is a priest) and Jimmy Hines, respectively.

Without a protest from Catholic pulpits, Boss Hague has gone merrily on his way piling up graft, padding registration rolls, burning poll books. Recently he declared to a mass meeting of 30,000 listeners, mostly Irish Catholics, that in Hudson County there are "no scandals, no corruption, no vice".

In his book, *The Boss—The Hague Machine in Action*, Professor McKean of Dartmouth College declares that "even Tammany Hall, the prototype of all machine politics, never dominated New York as Hague and his associates have dominated Jersey City."

* * *

"THE GERMAN NATION has an untroubled conscience. . . it knows who wantonly unleashed the fury of this war. It knows that it is waging a just war. . . Abroad and at home the Fuehrer has thanked God that his plea for His blessing for our good and just cause was expressed more than once and was understood. . . Certainly, other nations opposed to us pray to God. . . but He is not in the same manner the arbiter of justice and injustice, of honesty and mendacity."

This is not a statement of Nazi Propaganda minister Goebbels slavishly glorifying the divine mediatorship of the Fuehrer; it is the official pronouncement contained in the pastoral letter of a Roman Catholic bishop in Germany, Bishop Franziskus Rarowski. (cf. N. Y. Times, Oct. 5).

* * *

Fascist Spain, godchild of the Vatican, has been misbehaving. The concordat with the papacy has been pending for months, and now along comes Ramon Suñer, Franco's new foreign minister, spending four whole days in Rome without bothering to see Il Papa. Such tiffs between lovers should surprise no one. Moreover, in Spain the rivalry of church and state, each striving for the upper hand, is especially sharp. It is of the very nature of clerico-fascism. . . . they are united only against their enemies, the democracies; inwardly they struggle, like brothers, for mastery.

* * *

American newspapers, vying with one another in currying Vatican favor, find the crux of the Franco-papal tension only in the Catholic church's desire to keep Spain out of the Axis. But if one considers the Vatican conspiracy of silence in Hitler's favor, its intimate liaison with Mussolini

who frowns on Spain's ambitions and non-belligerency, it would seem much more likely that the church is lending its good offices to fuse Spain with the Axis and is meeting with resistance from Spain itself held back by the dread of famine through the British blockade.

Within its limitations, Franco Spain is doing everything possible to defeat the democracies. She is furnishing Germany with valuable raw materials and even with food while her own people stay semi-starved. Nazi troops patrol the frontiers, Nazi agents infest the interior and act behind Spanish functionaries. Nazi domination of the government, the press and business life is gaining apace. Weakened Spain would be a poor ally and might be more valuable to Germany as a non-belligerent.

* * *

Bishop Molloy of Brooklyn addressing 1500 laymen of his diocese "told them to use their influence to keep the United States out of war". Rev. Edward Lodge Curran, defender of the Christian Front, said that if this country got into the war it would be an "unjust war" thus implying that Catholics could not in conscience take part in it. Third speaker of the occasion was chancery Judge John A. Matthews of Newark, N. J., friend and defender of Mayor Hague and second only to Fr. Coughlin as a Jew-baiter. He is unsurpassed in oratory among Catholic laymen in the United States and a highly successful lawyer.

He is a graduate of Boston College, a Jesuit institution. He studied for the priesthood at St. Mary's in Baltimore, Maryland, but changed his mind only a few months before ordination.

* * *

ALL THE talk of recent years on the supreme and independent Vatican State ruled by the Pope-King has been made to look pretty foolish in the light of recent events. It is seen in its true colors, just a little puppet state within the borders of Italy's capital, made to conform in all things with the master who pulls the strings. Most recent indications were the closing of three Vatican post-offices "as a consequence of the war". All mail will be censored as telephone calls have been since Italy's entrance into the war. Spaghetti, which can still be freely purchased in Italy, is already restricted in the Vatican State. Tobacco can be sold only under the supervision of nuns! (N. Y. Times, Oct. 26.)

FORDHAM UNIVERSITY, largest Catholic university in the country, is celebrating its 100th anniversary. If we judge from observation and experience, the Jesuit formula of success must be: Erect a stadium and build a college around it.

* * *

ONE OF the major hoaxes of the Western world is the Jesuit reputation for scientific achievement. Even in a subject they pretend to specialize in, such as the ancient classics, they have not a single outstanding scholar on record, much less an authority. In the exact sciences they are even worse off, for they don't even approach mediocrity. But they do know how to juggle words, pose and look learned, and, above all, associate themselves in some fashion with scientific achievement. In this respect, seismography is their forte—it not only takes impressions but it makes them! Every time there is a tremor the nearest Jesuit college breaks into print with awe-inspiring scientific terms and the mechanical recordings of its seismographical apparatus. Cheap publicity without cost—and the Jesuit myth lives on till the next trembling of the earth when it takes a new lease on life. Unfortunately, there haven't been many tremors recently and the war news monopolizes space, so to break the lull a "learned Jesuit" (*sic*) from Fordham has just put out a popularized book on earthquakes. It will, of course, be hailed by fellow Jesuits and the docile Catholic press as a contribution to science. . . . God save the mark!

* * *

"Whatever the defects of democracy, it has the final merit that it seeks a unity that *accepts* instead of *suppressing* difference. Whatever the merits of totalitarianism, it has the final defect that it suppresses instead of accepting difference. This is the crucial reason why every civilized man should prefer democracy."—Prof. Robert M. Maelver, of Columbia University, in an address at the Conference on Science, Philosophy and Religion, Sept. 10, 1940.

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Rev. Raffaello Paone, ex-priest engaged in evangelical work in Florence, Italy, writes to thank the friends of Christ's Mission for the financial help we have been able to send him. We appeal to all for continued help for these ex-priests.

THE EDITOR'S MAILBAG

RENEWAL OF SUBSCRIPTIONS for the coming year will be due from many of our readers with this issue of THE CONVERTED CATHOLIC. We feel sure that those who have known us all through 1940 will want to stay with us during 1941, and will help by being prompt with renewal of their subscriptions.

A LETTER FROM SCOTLAND

The following letter about us and life in Edinburgh, received by one of our readers in this country, will bear reproducing in full:

"I hope this letter gets to you, for I want to let you know how much I enjoy THE CONVERTED CATHOLIC magazine. It is really very encouraging to read such a magazine, as many people do not believe in the conversion of Roman Catholics. I know from my own experience that such a change is possible, for I too was converted from Roman Catholicism and saved for life and eternity through the Blood of Jesus Christ.

"Your request is still before me, and I would gladly write of my experiences for THE CONVERTED CATHOLIC, but our minds are much distracted by our surroundings. We have had many raids and we feel that our spare time must be given to continual prayer. I must not say too much, as we are requested not to write or speak of the things that are happening here. But this I will say, that you must not believe that we are short of food; for we have more food than we need, nor is it too dear either. Neither is there any panic in England or Scotland. I only wish you could see how calm we all are when the siren warning goes off. Each one goes quietly and in silence to their shelters. You could hardly believe it unless you saw it for yourself, and every one is so kind to one another. Truly, with all our faults, we are a Christian nation. If we have not God with us, what is it that gives us this wonderful calmness and assurance that all will be well in the end?

"We have a large cellar here in our house, so we just go down to it and await the all-clear signal to come out again. Prayer is a very precious thing at a time like this. I believe that the church of Rome is behind this war, and that the people of England and Scotland will not give in to Hitler's peace terms. My eldest son Walter, who was a schoolmaster in London, is now

a pilot officer in the R. A. F. and has bombed Germany several times. All my three sons and my grandson (who is a young officer in the Tank Corps) are serving. Please pray for them and us."

* * *

A MEDICAL DOCTOR in the Middle West tells us:

"While I do not endorse or sympathize with your theological views, I nevertheless find your magazine most stimulating. I read it from cover to cover, and I believe that you are doing a much-needed work. Best wishes for your success, and here is a renewal of my subscription. . ."

* * *

A BELATED SUBSCRIBER writes:

"A copy of THE CONVERTED CATHOLIC was loaned to me recently and I hate to think of all the wonderful and worthwhile news I have missed. I am adding an extra year's subscription for the past year's issues if you have them on hand. . ."

* * *

A QUESTION constantly asked of us is contained in the following:

"The October issue of your magazine is especially enlightening to Freemasons, and should receive wide circulation among the lukewarm and indifferent Craft. I am convinced that with the church of Rome, as with Hitler, there can be no appeasement. She will make no peace but a victor's. Her zeal in proselytizing is amazing. *What makes Catholics on the average so much more zealous than Protestants in support of their religion?*"

* * *

WE EXTEND best wishes for a happy Christmas to all our readers.

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BOOK REVIEWS

ROMAN CATHOLICISM SLAYS, by Lester F. Sumrall, 61 pp., Zondervan Publishing House, Grand Rapids, Mich., Price 25c.

THIS BOOKLET takes the extreme view that there is nothing of any good whatsoever in Roman Catholicism; that past, present and future, physically, spiritually, morally and financially, the effects of the church of Rome are evil and wicked. The author is an international evangelist who has preached the Gospel (with the aid of 95 interpreters) to people speaking twenty-

two foreign languages in four hundred cities throughout the world. His observations are based upon first-hand evidence of facts as experienced by him. The findings of such an objective study, therefore, cannot be lightly dismissed or passed over. His booklet has been published simultaneously in two languages—English and Spanish.

Mr. Sumrall's observations on the state of the church of Rome in the present were mostly gained from contact with it in such countries as Brazil, Argentine, Mexico, Peru, Ireland and Poland. In these countries there is indeed bondage to priestly power and the facts listed by the author cannot be denied. They are facts which our Catholic neighbors in the United States should know. For however much we may point to the apparent good accomplished by Catholic church institutions in this country, the fact remains that in "Catholic" countries like these named above, the church of Rome has little to boast of. Here in Protestant America the work of Catholic priests and nuns in caring for the sick and indigent, in cooperating with law-enforcing agencies, in checking immoral excesses, in educating the blind and the incurably afflicted, would seem to nullify the conclusions of observers like Mr. Sumrall. To what then must we ascribe the good in Roman Catholicism, and to what the bad? The answer would seem to be, to the environment. Facts prove that in so-called "Catholic" countries, where the church of Rome has unrestricted control over social conditions, its effects are bad; in Protestant countries, on the other hand, many of the accomplishments of the church of Rome are most commendable. This is but another way of pointing out how much the Catholic church is indebted to Protestantism.

If Roman Catholics amongst us would but realize this fact, it would be of immense benefit to this country as a whole. For then Catholics would cooperate less with the backward-looking, neo-medieval efforts of their church leaders; they would be urged to cooperate more with our Protestant culture and carry forward its progressive efforts. Taken in this light, Mr. Sumrall's little book would help to make Roman Catholics better Americans.

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God is easily found but seldom sought.

RECOMMENDED READING

(From Catholic and non-Catholic sources)

THE BOSS, by Dayton D. McKean (Houghton Mifflin Co., \$3). Life of Mayor Hague, Dictator and Duce of an American city; how Hague attained his power, how he defends it and how he uses it. "The democratic party was his vehicle and the Catholic church his ally."

I, THE KING, by Hermann Kesten, (Alliance Book Co., \$2.75); a novelized history of King Philip II of Spain—"The Sixteenth Century Hitler".

CATHOLICISM AND DEMOCRACY. Can Catholic Authoritarianism be reconciled with liberal social doctrines?, by Rev. John F. Cronin, Roman Catholic priest, professor of economics at St. Mary's Seminary, Baltimore. A well-meaning but futile attempt to cover Catholicism's alliance with Nazi-Fascism; in *Common Sense* magazine, Oct. 1940.

THE POPE'S NEUTRALITY, an editorial by Rev. Father Gillis in *The Catholic World*, Oct. 1940. Tells of the Pope's "perpetual neutrality" in Fascism's wars of conquest.

THE BORGIA POPE, by Orestes Ferrara (Sheed & Ward, \$3.50). After attempts by the ablest Catholic historians in Europe to whitewash the infamous Pope Alexander VI have been hopelessly abandoned, this American Catholic publishing house puts out what it calls "a completely new portrait of a great statesman in a great age."

THE VATICAN IN WORLD POLITICS, by Lawrence Fernsworth, in *The Virginia Quarterly*, of the University of Va., Autumn, 1940. A fair but damning analysis of the Vatican's relations with Nazi-Fascism, by an internationally known Catholic newspaper correspondent.

L. H. L.

All books reviewed in our columns may be had from us at regular publishers' prices.

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Its articles of incorporation specifically state that Christ's Mission was founded "for the purpose of mutual improvement of religious knowledge and *for the furtherance of religious opinion.*" It therefore maintains its platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and

cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

It is the only institution in the United States laboring on these two lines of endeavor, and confidently appeals for help in money, prayers, and the exercise of personal influence in behalf of its workers and its literature.

Conversion of Roman Catholics to the truly Christian and truly American way of life brings them out of darkness into light, from the power of men into the love of God, from bondage to freedom. If spoken in love, this information leads them to know that they can have direct access to God through Christ, to turn away from the intermediary of priests and saints, and from obedience in politics to an alleged infallible Pope to confidence in a representative government of the people. They come to recognize that the Church of Rome should not take the place of Christ, nor a Pope interfere in the political and social affairs of the State.

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BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

THE CATHOLIC CRISIS, by George Seldes. A factual survey of the policies and politics of the Catholic Church in the United States, Canada, South America and Europe. 357 pages; Price.....**\$3.00**

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